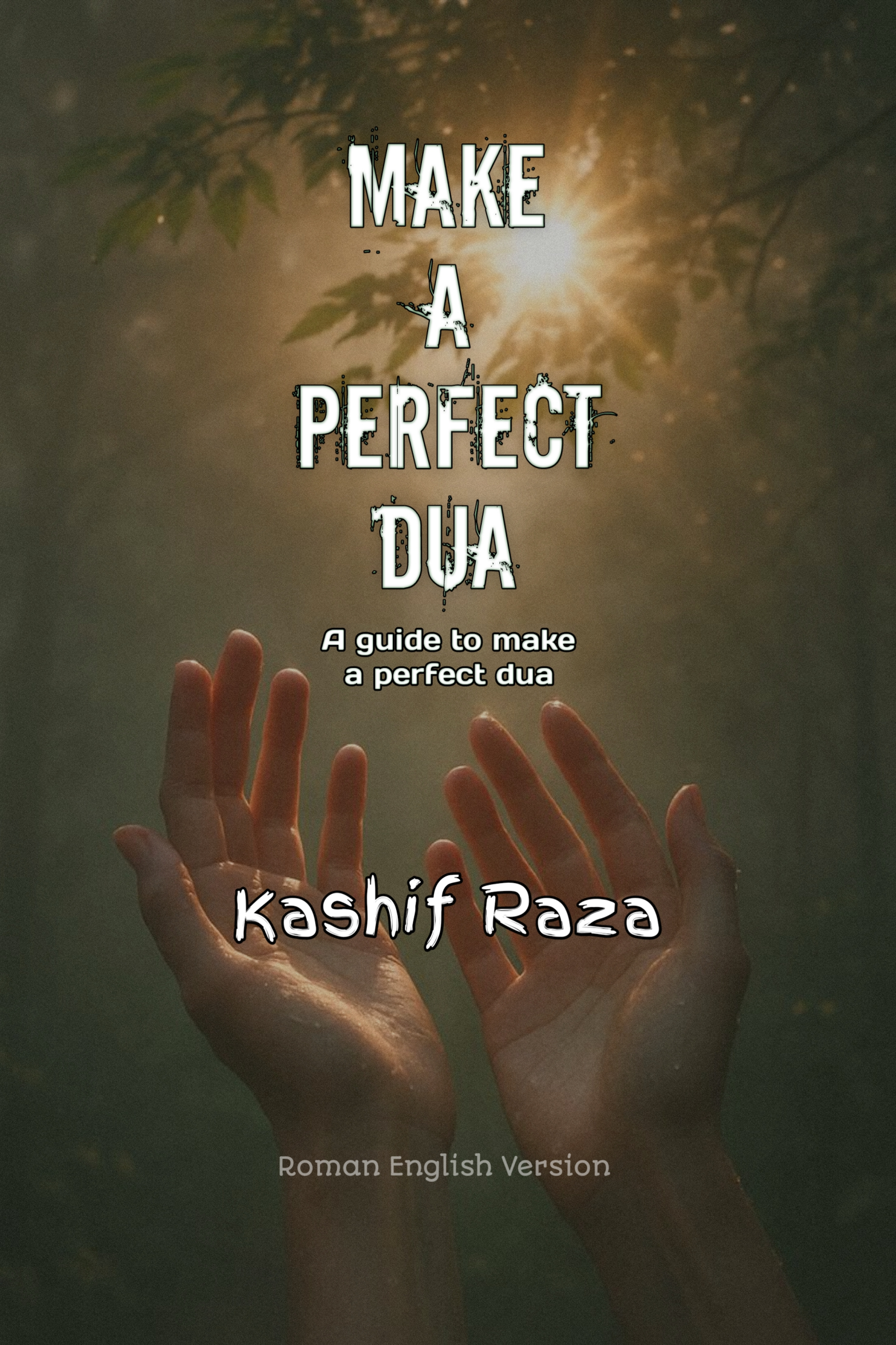


MAKE A PERFECT DUA

A guide to make a perfect dua

Kashif Raza

Roman English Version

NOTE⚠️

Given text, matter, flow charts, foundational arrangement, etc is summarised either directly or indirectly form Quran and Hadees. Text and Arrangements are based on Hadith to simplify the process of making perfect dua, Increase the chances of acceptance of dua, and to Make a arranged dua in a beautiful and powerful way.

This Article is "Not for Sale".

Huzur-e-Pak Muhammad-ur-Rasulullah (ﷺ)♡ farmate hai,
Jab koi momin apne rab se dua mangta hai, Jisme koi gunah aur Rishte naate todne ki baat na ho, To Allah in teen me se koi ek chiz zarur ata farmata hai.

1) Ya toh uski Dua (is duniya me) fauran qubool kar li jati hai.
2) Ya phir us Dua ke barabar Allah uski koi badi musibat taal deta hai.
3) Ya us Dua ko uske liye Aakhirat ke liye zakheera (save) kar diya jata hai.
Sahaba ne arz kiya: "Phir toh hum bahut zyada Dua kare ge!
Nabi Kareem (ﷺ)♡ ne jawab diya: "Allah usse bhi zyada ata farmane wala hai.

(Book Reference📚: Mishkat Shareef Hadees 2259)

Ek musalman ki sache dil se mangi hui dua kabhi zaya (waste) nahi hoti,
Agar aapko lag raha hai ke Dua qubool nahi hui,
toh iska matlab ye ho sakta hai ke Allah ne uske badle koi aisi badi pareshani taal di hai,
ya phir aapke liye akhirat me inaam rakh diya ho.

Allah kabhi Dua ko zaya (waste) nahi farmata.
Apki dua se apko faida hona hi hona hai.
Ya jo manga usi shakal me, agar ye na ho to insaan ki aane wali sab se baadi preshani ko hata kar, Allah hamari dua ka ajr hame zarur deta hai.
Ya akhirat me iski jaza dekar.

Hame chahiye ke zyada se zyada dua mange, Kyu ke ham nek aamaal, nek kaam, ya kuch ache kaam karte hai, to Allah use shayad qubool kare Ya use radd (reject) karde,
Lekin dua hi ek aisi chiz hai jisse insaan ko ajr (reward) zarur milta hai kisi na kisi shakal me.

Baaz auqat hum koi cheez mangte hai,
magar Allah jaanta hai ke wo cheez hamare liye nuksaan deh hai.
Isliye Allah wo cheez dene ki bajaye hamari zindagi se koi aane wala "hadsa" ya "takleef" hata deta hai.
Hame pata bhi nahi chalta ke hamari ek Dua ne hame kis badi musibat se bacha liya hai.

Huzur-e-Pak Muhammad-ur-Rasulullah (ﷺ)♡ farmate hai;
Agar kisi insaan ki ye khwahish ho ke Allah uski dua musibat aur pareshani me sune, Qubool farmaye...
To usee chahiye ke jab wo khushhaal ho tab wo Allah ko kasrat se yaad kare, dua kare.
Taaki Allah uski musibat me uski dua qubool

(Book Reference📚: Tirmizi Shareef)

Jo log aam halat me apne rab se dua karte hai,
Musibatoñ me Allah unki dua eñ jaldi qubool farmata hai.
Jab insaan par koi musibat ya koi pareshani ya phir aazmaish ati hai, to kitna bhi bada gunah gaar insaan ho uska sar jhuk jata hai, aur wo namaze aur duaeñ zarur karta hai, aur utni hi jald allah se mangna bhi chord deta hai.

Isiliye hame chahiye ke aam halat me bhi ham allah ko yaad kare, taaki musibat me Allah hamari sune.
Aam halat me Allah ko yaad kiya karo taaki musibat me allah hamari sune.

Allah taàla Quran me farmata hai;

وَإِذَا مَسَّ ٱلْإِنسَـٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ

(Aur jab insaan ko koi takleef pahunchti hai to wo (Allah) ko pukaarta hai, leetey hue bhi, baithe hue bhi, aur khade hue bhi. Phir jab Hum uski takleef usse door kar dete hai, toh woh aise guzar jata hai jaise usne kabhi allah ko kisi takleef ke liye pukara hi na tha! Isi tarah hadd se guzre hue logon ke liye unke kartoot khush-numa bana diye gaye hai.)

(Reference📙: Quran - Surah Younus 12)

وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَـٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ

(Aur jab Hum insaan par inam karte hain to wo mooh pher leta hai aur kinara kash ho jata hai (side badal leta hai). Aur jab usey takleef pahunchti hai, to wo lambi lambi duayein karne wala ban jata hai.)

(Reference📙: Quran - Surah Fussilaat)

Allah ko "lambi duayein" pasand hain, magar sirf dukh mein nahi balki sukh (happiness) mein bhi. Humara Rab chahta hai ke hum usey tab bhi yaad karein jab humein kisi cheez ki kami na ho.

Dua ki tarteeb (Order of making Dua)

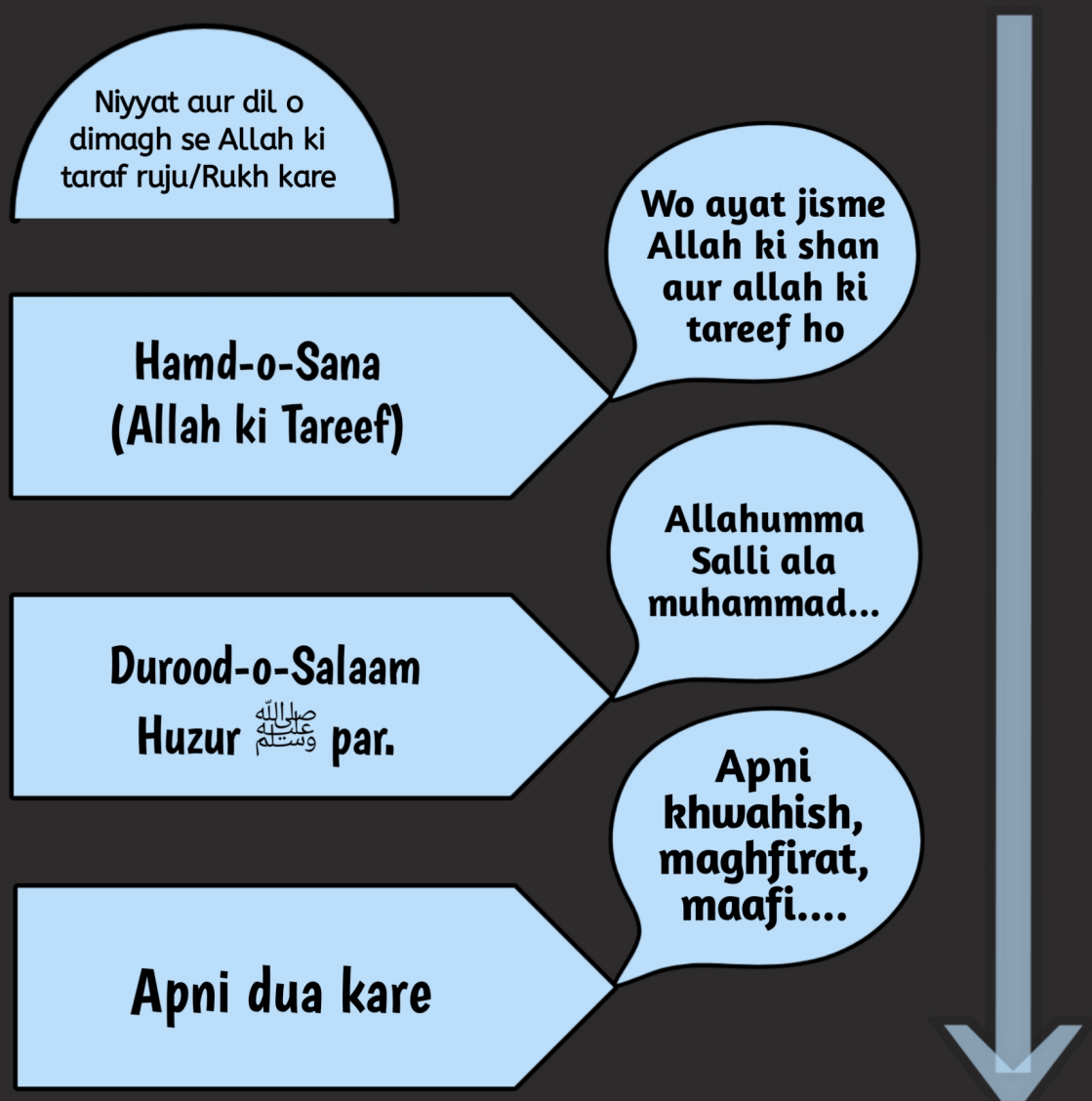
Nabi-e-Kareem (ﷺ)♡ ne ek shakhs ko namaz ke dauran dua mangte hue suna,
lekin us shakhs ne naa toh Allah ka shukr aur tareef (Hamd) ki thi aur naa hi Nabi (ﷺ) par Durood-o-Salam bheja tha.
To Rasulullah (ﷺ)♡ ne farmaya: 'Isne jaldi bazi se kaam liya.'
Phir aap (ﷺ) ne usey bulaya aur farmaya (ya kisi aur ko mukhatib kar ke farmaya):
"Jab tum me se koi dua mange, to usey chahiye ke pehle apne Rab ki Hamd o Sana (tareef) bayan kare, phir Nabi (ﷺ) par Durood bheje, aur uske baad jo chahe dua mange."

(Reference📙: Tirmizi Shareef Hadees 3477)

Abdullah bin Masud (r.z) farmate hai ke:
"Mai namaz padh raha tha, aur wahan Nabi (ﷺ)♡ aur unke saath do Jannati sahaba Abu Bakr (r.z) aur Umar (r.z) bhi maujood the.
Jab mai tashahud me baitha, toh maine pehle Allah ki tareef (Hamd) ki,
phir Nabi (ﷺ) par Durood bheja,
aur phir apne liye dua mangni shuru ki.
Toh Nabi-e-Kareem (ﷺ)♡ ne farmaya:
'Sal Tu'tah, Sal Tu'tah'
(Mang! Tujhe diya jayega! Mang! Tujhe diya jayega!)."

(Reference📙: Tirmizi Shareef Hadees 3474, 3475)

Iss hadees se wazeh hota hai ke jab koi banda pehle Allah ki tareef karta hai aur Durood padhta hai,
toh uski dua ki qubooliyat ka darja itna badh jata hai ke Allah ke Rasool (ﷺ)♡ khud usey gawahi dete hai ke "Mang, aaj teri har baat suni jayegi."



Isi tarah ki ek aur riwayat hai, jahan ek shakhs ne Allah ke "Ism-e-Azam" (Sabse bade naam) ke sath dua mangi thi. Tab bhi Nabi (ﷺ)♡ ne farmaya tha:

"Us zaat ki qasam jis ke haath me meri jaan hai! Isne Allah se uske Ism-e-Azam (Sabse bade naam) ke sath sawal kiya hai. Jab is naam ke sath Allah se dua ki jati hai toh wo qubool farmata hai, aur jab kuch maanga jata hai toh wo ata karta hai."

(Dua? In the Last pages)

Quran e Kareem me Allah ke Ism-e-Azam (allah ke bade naam) maujud hai, Surah tul Baqarah me. Ye ayaat (Powerfull ayat) Allah ke hamd ke section me likh diya jayga (In end pages), taaki sab chize ek sath maujood ho. Aur zikr karne me asaani ho.

Roz marra ki zindagi me ham aksar zikr-o-azkaar, Wazeefe, aur tasbeeh hazaro baar padhte hai. Lekin hame khud pata bhi nahi hota ham kiya padh rahe hai.

Baghair kuch samjhe, ke ham padh kiya rahe hai! lakho dafa ham padh bhi le to uss ki asal rooh tak nahi pahunch sakte hai. Aur Agar ham ek dafa samajh kar aur uski fazilat jan kar ek dafa bhi padhle, to ye ek dafa padhna lakho dafa padhne par bhari hoga.

Isiliye jab bhi ham zikr aur dua ke liye kuch padhte hai, Hamari koshish ye rehni chahiye ke ham pehle use samjhe, baar baar samjhe aur uski ahmiyat ka andaza lagaye, phir jab uska zikr karo to dil hi dil me Hame us (Tasbee, zikr, dua) ke maane samajh aye, Jaise jaise Padhte jaye waise hi us wazeefe ka tarjuma aur taaseer ka ehsaas ho. Is tarah se ye ek behtreen tariqa hai jis se ham apni concentration ko bhi barqarar rakh sakte hai (Jo ke dua aur tasbeeh me bahut hi ahem hai).

Nabi (ﷺ)♡ ne farmaya; Allah Zirk aur Azkaar iss tarah karo ke jab tumhe koi dekhe to pagal kahe.
Iss tarah kare ke dil o dimagh se ham apni soch aur sab kuch chord kar Allah ke taraf mutawajjah hojaye.
Iss tarah Is duniya ko chord kar Ham apni roohani duniya me Mashgool hojaye.

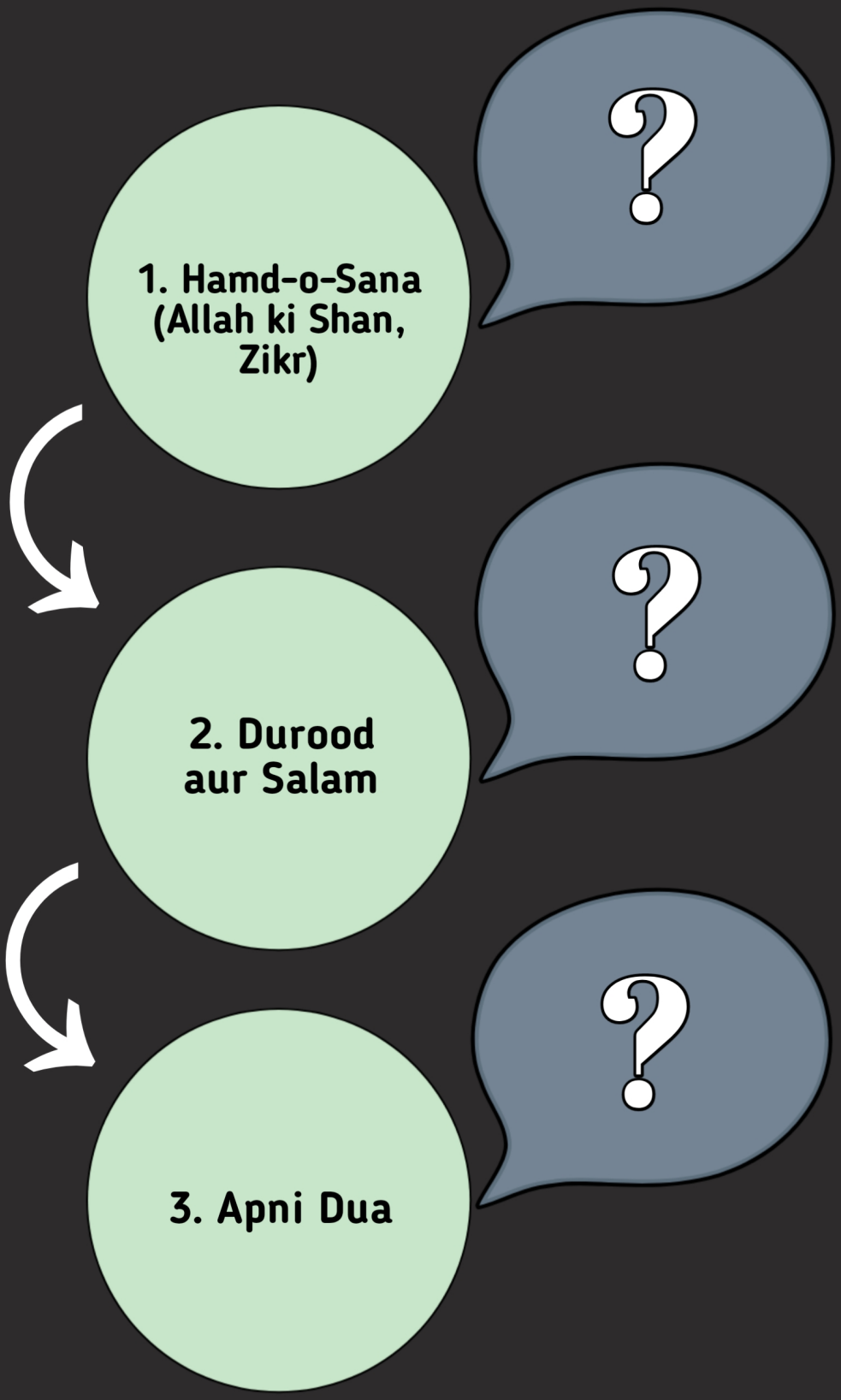
Jab dua zubaan se nikal kar dil tak pahunchti hai, to uska asar duniya aur akhirat dono me mehsoos hota hai. (aur yahi asal zikr hai)

1. Alfaz ke Maani (Meaning) ko Samjhe:
Jaise jaise ap padhte jaye apke dil me waise waise us ka tarjuma chalta jaye.

2. Allah ki Sifaat (Attributes) ka Tasawwur:
Dua karte waqt us Zaat ko mehsoos kare jis se aap baat kar rahe hai.
Ap us zaat ka zikr kar rahe hai, Jiske chahne par sab kuch mumkin hai, wo jise chahe ata kare, uske bina apka ek kaam bhi Mumkin nahi, Agar wo chahe to Aag jala nahi paye, Agar wo chahe to Pani apko jala kar rakh karde. Sab uske liye mumkin hai. Agar wo chahe usi pal hamari jaan lele, Wo jise chahe izzatoñ se nawaze jise chahe Zillat se.
Jise ham din raat bhag dod, Salo saal laga kar ek chiz paate hai, Wo chize jo ham emaan bech kar Allah ke siwa kahi aur dhundhte hai, Allah ne chaha to ata karde. Aise ruju kare ke apke samne ek baadsha ho aur ap ek chote se ghulaam.
Apni Mohtaji (Dependency) ko Yaad Kare, Apne gunaho par sharminda ho, Jaise jaise kisi dua tasbee ka matlab samajh aye use apni zindagi se compare kare, aur ye ehsaas Paida kare ke malik hi ek sahara hai.

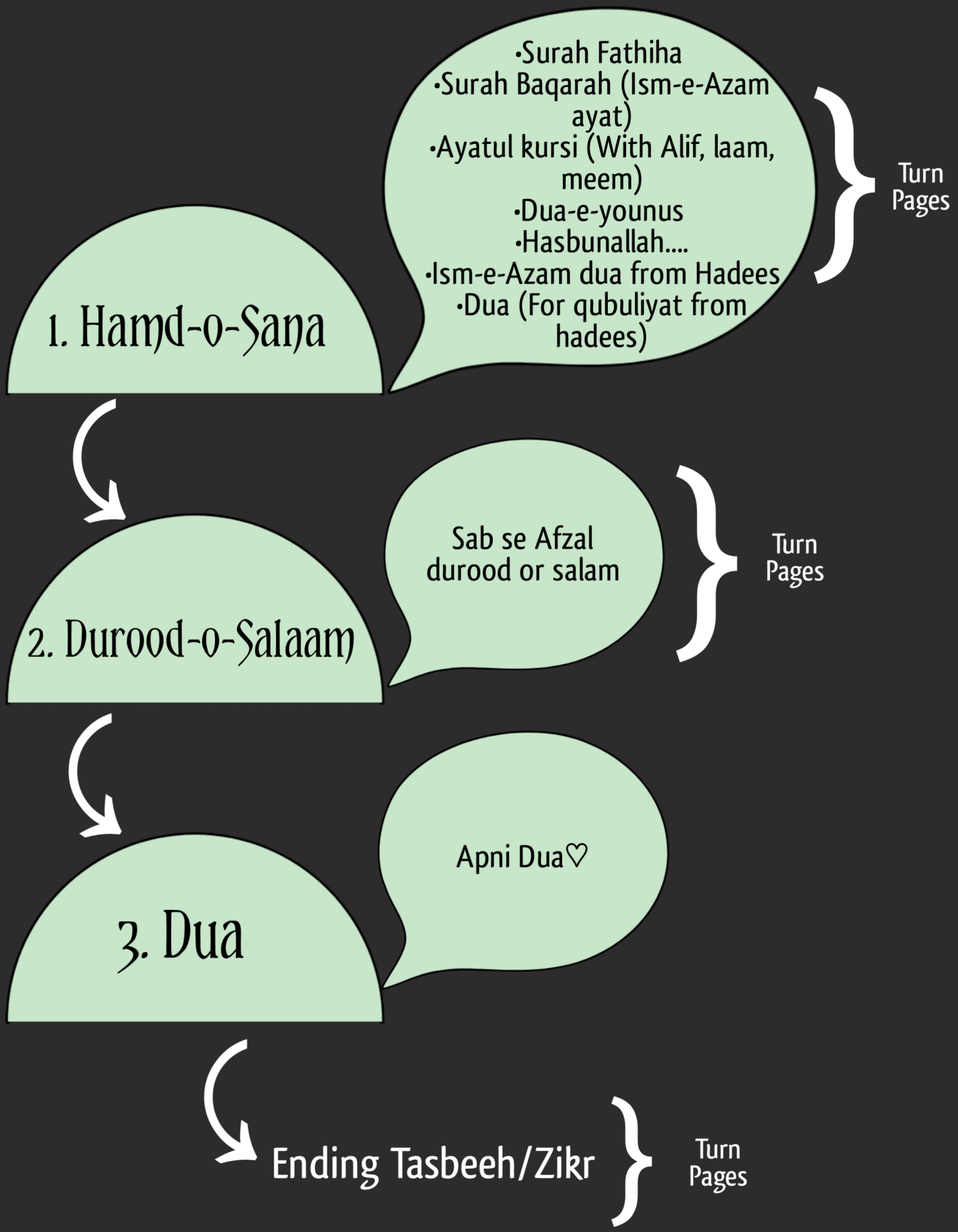
4. Khamoshi aur Tanhai (Solitude):
Khamushi aur tanhayi me shant mahool me ya Apni ankhein band kar ke, Is se bahar ki duniya kat jati hai aur dhyan andar ki taraf chala jata hai. Jitna concentration hoga utna hi zikr aur dua ki lazzat mehsus hone lagegi. Aur badlaw bhi.
Thoda Padhein, Magar Thehar Kar Padhein
Log aksar tasbeeh jaldi-jaldi khatam karne ki koshish karte hai. Isse wo lazzat mehsus nahi hoti jiske liye ham tasbeeh uthate hai. Padhe araam se aur dil ki ghehrayioñ me utreñ.
Baqi ek insaan apne bare me khud janta hai kaise dhiyan lagta hai kis chiz se tut ta hai.

What to Read?



Hamd me kiya padhe??
Durood me konsi durood padhe??
Allah ki Hamd-o-Sana agar ham karne baith jaye zamane khatm hojayenge lekin Allah ki Hamd-o-Sana khatm nhi honge.
Huzur (ﷺ) par hazaaro durood-o-Salam ke wazife hai.
Lekin
Kuch aise Hamd aur durood jo quran aur hadees me hame milte hai, aur jiski fazilat bahut zyada hai, Hadd se zyada, wo kuch ayat hai (Jaha tak mera ilm hai)...Maine usey ek tarteeb (Sequence/ Order) me likh diya hai♡....

Overview Of Making perfect dua



1. Hamd-o-Sana

1) Surah Fatiha

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

(Allah ke naam se shuru, jo bahut meherban aur nihayat raham wala hai.)

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ

Sab tareefeñ Allah hi ke liye hai, jo tamaam saare jahanon ka parwardigar (Maalik) hai.

ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Jo bahut meherban aur nihayat raham karne wala hai.

مَـٰلِكِ يَوْمِ ٱلدِّينِ

Wo Insaaf ke din (qayamat) ka malik hai.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Hum sirf or sirf teri hi ibadat karte hai, aur tujhi se madad mangte hai.

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ

Hameñ seedha rasta dikha. (Hidayat)

صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ

Un logon ka rasta jin par tune inam kiya, na ke unka rasta jin par gazab (gussa) hua, aur na hi gumrahon ka.

Ameen♡

2) Ayat-e-Isme Aazam

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ

"Wa ilaa-hukum ilaaahuñ waahid, laaa ilaaha illaa Huwar-Rahmanur-Raheem."

(Aur tumhara khuda ek hi khuda hai, uske siwa koi maabood nahi (uske siwa koi ibadat ke layaq nahi), woh bohot meherbaan aur bada reham karne wala hai.)

Why?

Hazrat Asma (R.z) se riwayat hai ke Nabi Kareem (ﷺ) ne farmaya: "Allah ka Ism-e-Azam in do ayaton me hai: Ek Surah Baqarah ki ye ayat 'Wa ilahukum ilahun wahid...(2:163) aur dusri Surah Aal-e-Imran ki shuruat ki ayat 'Alif-Lam-Mim. Allahu la ilaha illa huwal hayyul qayyum' (3:1-2).
Buzurgon ka manna hai ke agar koi shaks kisi mushkil me ho, to is ayat ko pardh kar dua mangne se Allah uski hajat puri farmata hai, kyunke isme Allah ko uske sabse bade naam se pukara gaya hai.

2) Ayat-e-Isme Aazam (Ayatul Kursi)

Allahu la ilaha illa Huwal Hayyul Qayyum;
La ta'kzudhuhu sinatuñ wa la nawm;
Lahu ma fis-samawati wa ma fil-ard;
Man dhal-ladhi yashfa'u 'indahu illa bi-izhnih;
Ya'lamu ma bayna aydihim wa ma khalfahum;
Wa la yuhituna bishay'im-min 'ilmihi illa bima sha';
Wasi'a kursiyyuhus-samawati wal-ard;
Wa la ya'uduhu hifdhuhuma;
Wa Huwal 'Aliyyul 'Adheem.

Allah, uske siwa koi maabood nahi, wo zinda hai aur sabko qayam rakhne wala hai. Use na oongh aati hai na neend. Jo kuch aasmanon mein hai aur jo kuch zameen mein hai, sab usi ka hai. Kaun hai jo uski ijazat ke baghair uske paas sifarish kar sake? Wo jaanta hai jo kuch unke saamne hai aur jo kuch unke peeche hai. Aur wo uske ilm mein se kisi cheez ka ihata nahi kar sakte, magar jitna wo chahe. Uski kursi (Hukoomat) ki wus'at ne aasmanon aur zameen ko ghera hua hai, aur un dono ki hifazat uspar koi dushwar nahi. Aur wo bohot buland aur azmat wala hai.

Why?

Dua ka adab yeh hai ki maangne se pehle Allah ki taareef ki jaye. Insani nazarye se Quran me Ayatul Kursi se badi koi taareef nahi.
Yeh Allah ki puri hukumat ko bayan karti hai, ki Woh sota nahi, Wohi Zameen o Aasman ka Maalik hai, aur Uska Ilm har cheez ko ghere huye hai.
Ise padh kar, aap iqraar karte hain ki jis Zaat se aap maang rahe hai, aapki pareshani par Uska pura control hai. Yeh dil ko sukoon deta hai aur ghabrahat ko Tawakkul (mukammal bharose) me badal deta hai.

Ubayy bin Ka'b (r.a) se riwayat hai ki Nabi (ﷺ) ne unse pucha ki Allah ki Kitab me sabse badi ayat kaunsi hai.
Jab Ubayy ne jawab diya "Ayatul Kursi,"
toh Nabi (ﷺ) ne khushi se unke seene par haath mara aur farmaya:
"Aye Abu Mundhir! Tumhe ilm mubarak ho!"
(Hadees)

Dua qabool hone ka ek raaz ye hai ki Allah ko uske Sabse Bade Naam (Al-Ism Al-Azam) se pukara jaye. Jab aap Dua se pehle ya dauran Ayatul Kursi padhte hai, toh aap un do naamon ko pukaar rahe hote hai jinhe bohot se ulama 'Ism Azam' maante hai: Al-Hayy (Hamesha Zinda Rehne Wala) aur Al-Qayyum (Sabko Thaamne Wala).

Jab aap Allah se in naamon ke zariye maangte hai, toh aapki Dua me ek aisa wazan aur shaan aa jati hai jo aasmaanon ko cheer deti hai.

Nabi (ﷺ) ne ishara diya ki Allah ka Ism Azam teen Surah mein maujood hai:
Al-Baqarah (Ayatul Kursi me), Surah Al-Imran, aur Ta-Ha.
(Hadees 📚: Sunan Ibn Majah Hadees 3856)

Note:
Behtar hai ke Ayatul Kursi padhne se pehle "Alif-laaam-meem" padha jaye. Araam se kheech kar ek saas me.

4. Dua-e-Younus (A.s)

لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ

"La ilaha illa Anta, Subhanaka, inni kuntu minadhz-zalimeen."

(Tere siwa koi maabood/ Khuda nahi, Tu pak hai,
Beshak main hi zyaadti ghalati karne walon mein se tha/Hu)

Why?

Ye Dua-e-Younus hai, Ise sayyadul Istighfaar bhi kaha jata hai, Yaani sab se behtreen Istighfaar.
Huzur-e-Pak ﷺ ♡ farmate hai jo bhi is dua se allah ki taraf mutawajjah hota hai, Allah usse raazi hokar, ise maaf kardeta hai.
Quran me bhi iska zikr ata hai, Surah saffat me Allah farmata hai ke "Agar Younus (a.s) is dua se mujhe nahi pukarta, To Allah Hazrat-e-Younus ko machli ke pet se tab nikalta jab saare murdoñ ko qabr se uthaya jata," Yaani Qayamat ke din.
Jaha ye dua batayi gayi hai, uske agle hi Allah farmata hai ke "Ham aise hi nijaat diya karte hai Ahle Emaan walo ko."
Jab bhi ap iss dua ko padha kare, iska tarjuma apke dil ne nikla kare, aise ke dil se alfaaz nikal rahe ho.
Jaise ke beshak tu hi Allah hai, ham hi insaan hai jo ghalati karne walo me se.

5. Hasbunallah...(×3 baar)

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

"Hasbunallahu wa ni'mal wakeel"

Humare liye Allah kafi hai, aur Woh behtareen
Kar saaz (Kaam banane wala) hai."

Why?

Dua maangte waqt "Hasbunallahu wa ni'mal wakeel" padhna ek bohot hi asardaar tareeqa hai apni baat Allah tak pahunchane ka. Jab aap dua ke beech me ye alfaz bolte hai, toh aap darasal Allah ko apni "Majboori" aur Us ki "Qudrat" ka waseela de rahe hote hai.

Ye dar aur ghabrahat ka sabse bada ilaaj hai. Ye keh kar, aap darasal ye keh rahe hai:
"Ye masla mere liye bohot bada hai, lekin Allah ke samne bohot chota hai. Main apna bojh apne kamzor kandhon se hata kar Uski la-mehdood taqat par daalta huñ."
Lafz "Hasbunallah" "Hasb" se nikla hai, jiska matlab hai "kafi hona." Yeh aapke dil ko yaad dilata hai ke agar aapke paas Allah hai, toh aapko kisi aur ki madad ya tasdeeq ki zaroorat nahi.
Ye dua Quran me di gayi hai, Ye dua Hazrat Ibrahim (alaihissalam) ne bhi padhi thi, aur ye dua Hamare Huzur-e-Pak ﷺ ne bhi padhi hai. Ap ﷺ unke sahabah ne yeh tab padha jab woh Jung-e-Uhud me mushkil halaat ka samna kar rahe the. Isne unke dar ko sukoon aur himmat me badal diya.

6. Dua (×2 baar)

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ

"Ya Hayyu Ya Qayyum, bi-rahmatika astaghees"

"Aye Hamesha rehne wale Rab, Aye (sab ko) thamne wale, mai Teri rehmat ke zariye madad (faryad) karta hoon."

Why?

Aap Allah se apne nek amaal ki bunyad par nahi mang rahe, balke "bi-rahmatika" (Teri rehmat ke zariye) keh kar mang rahe hai. Ye is baat ka iqrar hai ke madad sirf Allah ki shafqat se milti hai.
Jab aap "astagheeth" kehte hai, to iska matlab hai ke aap apni kamzori maante hai aur apni pareshani hal karne ke liye poora bharosa Allah par karte hai. "Astagheeth" ka matlab sirf madad mangna nahi, balke shiddat se faryad karna hai.

Jaisa ke Hadees me zikar hai, jab bhi Nabi (ﷺ) ko koi fikar, sadma ya badi mushkil pesh aati thi, to wo isi dua ka sahara lete the. Ye anxiety aur ghabrahat ka behtareen ilaaj hai.

7. Dua from hadees

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ الأَحَدُ الصَّمَدُ الَّذِي
لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ•

"Allahumma inni as-aluka bi-annaka AntaAllahul-Ahadus-Samad, Allazdhi Lam yalid wa Lam yuulad, wa lam yakul-lahu kufuwan ahad."

(Ay Allah! Mai Tujh se maangta huñ is waseele se ke tu hi Allah hai, Tu Akela hai, Be-niyaz hai, Jis ki koi aulaad nahi aur na Woh kisi ki aulaad hai, aur Jis ka koi hamsar (barabar ka) nahi hai.)

Why?

Yeh dua Ism-e-Azam (Allah ka sabse bada naam) ke hawale se nihayat hi afzal aur taqatwar mani jati hai. Is me Surah Al-Ikhlas ki rooh aur Tawheed ka nichod hai.
Is dua ki azmat us waqt zahir hui jab Nabi Kareem (ﷺ) ne ek sahabi ko dil ki gehraiyon se yeh alfaz pardhte hue suna.

Ye sun kar Aap (ﷺ) ne farmaya:
"Uss Zaat ki qasam jis ke haath me meri jaan hai, isne Allah ko Uske Sabse Bade Naam se pukara hai. Jab is naam ke zariye Allah se maanga jaye toh Woh deta hai, aur jab iske zariye Dua ki jaye toh Woh qabool farmata hai."
(Reference📚: Sunan Abu Dawood shareef Hadith 1493, Jami` at-Tirmidhi: Hadith 3475, Sunan Ibn Majah: Hadith 3857)

Aam duaeñ Rehmat-e-Ilahi ka darwaza khatkhatati hai, lekin ye dua us darwaze ko khol deti hai.
Isse maangi gayi har jayez dua ki qabooliyat ka yaqeen badh jata hai.
Jab aap is naam se pukarte hai, toh aap iqraar karte hai ke duniya ke saare darwaze band hai aur sirf Allah ka darwaza khula hai.
Ye "Tawakkul" Allah ki madad ko khainch lata hai.

2) Durood Shareef

Dua mangte waqt Durood Shareef padhne ki bohat badi ahmiyat hai. Iske baghair Dua adhoori samjhi jati hai.
Hazrat Umar bin Khattab (R.z) farmate hai;
"Dua asman aur zameen ke darmiyan ruki rehti hai aur upar nahi jati jab tak tum apne Nabi (ﷺ) par Durood na bhejo."
(Reference 📚: Jami`at-Tirmidhi: Hadees 486)

Nabi Kareem (ﷺ) ne farmaya:
"Jo mujh par ek martaba Durood bhejta hai, Allah us par 10 martaba rehmat bhejta hai, uske 10 gunah mita deta hai aur uske 10 darjaat buland karta hai."
(Reference📚: Sunan an-Nasa'i)

Agar aapke paas alfaaz nahi hai ya pareshani bohat badi hai, to sirf Durood-e-Ibrahim ki kasrat kare, Allah bin mange apki pareshani hal farma dega.

Nabi Kareem (ﷺ) ne farmaya:
"Jo mujh par ek martaba Durood bhejta hai, Allah us par 10 martaba rehmat bhejta hai, uske 10 gunah mita deta hai aur uske 10 darjaat buland karta hai."
(Reference📚: Sunan an-Nasa'i)

Dua me jab Allah ki rehmat shamil ho jaye, to na-mumkin bhi mumkin ho jata hai.

Huzur-e-Pak (ﷺ) par durood bahut sare hai, chote se lekar bade, lekin hame chahiye ke dua ke mauqe par aab se Afzal durood padha jaye. Aur sab se Afzal durood "Durood-e-Ibrahim" mana jata hai. Jo ham namaz me padha karte hai. Kyu ke huzur ne khud hame batayi hai.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allahumma salli 'ala Muhammadin wa 'ala aali Muhammadin, kama sallayta 'ala Ibrahima wa 'ala aali Ibrahima, innaka Hamidun Majeed.
Allahumma barik 'ala Muhammadin wa 'ala aali Muhammadin, kama barakta 'ala Ibrahima wa 'ala aali Ibrahima, innaka Hamidun Majeed.

"Aye Allah! Rehmat nazil farma Muhammad (ﷺ) par aur unki aal par, jis tarah Tune rehmat nazil farmayi Ibrahim (A.s) par aur unki aal par, beshak Tu tareef ke qabil aur buzurgi wala hai.
Aye Allah! Barkat nazil farma Muhammad (ﷺ) par aur unki aal par, jis tarah Tune barkat nazil farmayi Ibrahim (A.s) par aur unki aal par, beshak Tu tareef ke qabil aur buzurgi wala hai."

3. Apni Dua:

Note:
Duniyadari aur Duniyavi chize chor kar allah se Asal haqeeqi cheze mange.
Jaise;

<u>"Hikmat" (Wisdom):</u>
Hikmat (حكمة), jise English me Wisdom kehte hai, sirf aqal-mandi ka naam nahi hai. Islam me iska mafhoom bohot gehra aur roohani hai.
Quran-e-Pak me aata hai:
"Jisay Hikmat di gayi, usey khair-e-kaseer (bohot badi bhalai) de di gayi."♡

Hikmat Kya Hai?

Sahi Waqt Par Sahi Faisla:
Hikmat ka matlab hai ye janna ke kab bolna hai aur kab khamosh rehna hai, kab rukna hai aur kab aage badhna hai.
Chizon ki Asal ko Dekhna:
Ek aam insan sirf waqia (event) ko dekhta hai, magar (jise hikmat mili ho) uske peeche Allah ki marzi aur uske nateeje (consequences) ko dekh leta hai.
Ilm aur Amal ka Jor:
Sirf kitabi baate janna ilm hai, magar us ilm ko sahi jagah istemal karna Hikmat hai.
Hikmat Manganay ke Fayede
Mushkilaat ka Hal:
Jab aap "Ya Allah, mujhe Hikmat de" mangte hai, toh mushkil waqt me aap ghabraye hue nahi hote, balke Allah aapke zehan me wo rasta daal deta hai jo sab se behtar ho.
Guftagu me Asar:
Hikmat wala insan kam bolta hai magar uski baat logon ke dilon me utar jati hai.
Rishton me Sukoon: Ghar aur bahar ke jhagron ko aqal aur narmi se suljhane ki salahiyat milti hai.
Dunya aur Deen ka Balance: Hikmat aapko sikhati hai ke kaise dunya ke kaam bhi pure kare aur Deen ko bhi hath se na jane de.

Hazrat Luqman (A.s) ka zikr Quran me unki isi "Hikmat" ki wajah se hai. Unhon ne apne bete ko jo naseehaten ki thi, wo Hikmat ka behtareen namuna hai.

Jab insaan me hikmat ajati hai to use sab se badi dolat mil jati hai,
Hikamat ke sath sath Allah se "Hidayat" bhi manga kare.
Aur bhi kayi chize hai jisse ek insaan ki firasat badh jati, aur wo sab se unique insaan ban jata hai har tareeqe se.
Jaise,

"Baseerat:" (Dil ki ankh ya rohani roshni)
Taake aap zahiri chizon ke dhoke me na aye aur har kaam ke peeche Allah ki hikmat dekh sake.

"Furqan:" (Sahi aur galat ke darmiyan farq karne wali taqat)
Mushkil waqt me jab raste dhundley ho jaye, toh Furqan aapko sahi rasta dikhati hai.

"Noor:" (Ilahi Roshni)
Allah se apne dil, ankhon aur kaano ke liye Noor mange taake aapka har amal Allah ki hidayat ke mutabiq ho.

"Fahm:" Gehri samajh (Deep Understanding).
Sirf ilm kafi nahi hota, us ilm ki gehrai ko samajhna aur us par sahi tarah amal karna 'Fahm' se ata hai.

"Istiqamat:" Jamey rehna (Steadfastness).
Emaan kabhi kam hota hai kabhi zyada. Istiqamah se aap nek raste par musalsal (consistent) rehte hai.

"Yaqeen:" Mukammal bharosa aur yaqeen.
Jab Yaqeen pukhta hota hai toh koi bhi shak (doubt) ya pareshani aapke sukoon ko khatam nahi kar sakti.

"Taqwa:" (Allah ka darr aur har waqt uski maujoodgi ka ehsas)
Taqwa gunahon se bachne ki dhaal (shield) hai aur isi se raste asaan hote hai.

"Sabit Qadmi:" Mazbooti aur sabr.
Azmaish ke waqt dil ko dagmagane se bachane ke liye Sabit qadmi zaroori hai.

"Ikhlas:" (Niyat ki paaki) Jo bhi kare sirf Allah ke liye kare.

"Khushoo:" Namaz aur ibadat me dil ka jhukaav aur tawajjo.

"Qalb-e-Saleem:" Ek saaf aur salamat dil jo jalan, bugz aur takabbur se pak ho.

"Tawfiq:" (Neik kaam karne ki ilahi madad (Divine capability).
Sirf ilm hona kafi nahi. Kabhi kabhi hum jaante hai ke namaz parhni hai ya gussa nahi karna, magar kar nahi paate. Tawfiq wo chiz hai jo aapko amal karne par majboor karti hai.
Ya Allah, mujhe nek amal ki tawfiq ata farma.

"Inabah:" (Allah ki taraf baar baar palatna.)
Insan gunahgar hai. Inabah ka matlab hai ke jab bhi ghalti ho, aapka dil foran Allah ki taraf bhaage, na ke darr kar dur ho jaye. Ye dil ki "elasticity" hai jo tooti nahi, wapis Allah ke pass khech hai.

"Marifat:" Allah ki gehri pehchan (Gnosis).
Ek hota hai Allah ke baare me janna, aur ek hota hai Allah ko janna (feel karna). Marifat mangne se aapko Allah ki Sifaat (Attributes) ki samajh aati hai, aur Emaan 'concept' se nikal kar 'haqiqat' ban jata hai.

"Uns:" (Allah ki zaat ke sath sukoon aur dosti mehsoos karna)
Jab aapko Uns mil jata hai, toh akelepan (loneliness) ka darr khatam ho jata hai. Aap tanhai me bhi khush rehte hai kyu ke aapko lagta hai Allah aapke saath hai.

"Raza:" Allah ke faisle par raazi rehna (Contentment).
Ye Sabr se agla darja hai. Sabr me insan takleef bardasht karta hai, lekin Riza me insan khushi se maan leta hai ke "Mere Allah ne mere liye yahi chaha tha. Is se depression aur anxiety khatam ho jati hai.

"Tawakkul:" Allah par mukammal bharosa karna.
Mustaqbil ki fikar se bachne ke liye ye sab se badi dawa hai. Jab Emaan kamzor ho raha ho, toh Tawakkul ki dua kare.

"Afiyat:" Har qisam ki aafat, bimari, aur pareshani se hifazat (Complete Well-being).
Nabi (ﷺ) ne farmaya ke "Yaqeen" ke baad "Afiyah" se behtar koi cheez nahi di gayi. Ye Deen aur Dunya dono ki safety hai.
Jab aap Afiyah mangte hai, toh aap Allah se ye keh rahe hote hai ke "Ya Allah, mera imtihan itna sakht na le jo mai bardasht na kar sakoon."

"Husn-ul-Khatimah:" Acha anjaam (Good End / Dying on Faith).
Sari zindagi ki mehnat ka dar-o-madar aakhri waqt par hai.
Hamesha dua kare ke maut sirf Emaan ki halat me aaye.

Agar ham Dua me Allah se ye mangte hai, to ham aisi chize mang rahe hote hai jisse bahit sari chize mil jati hai. Duniyavi chize jaise (Shohrat, Izzat, kamiyabi, paisa) mangne ki shayad zarurat nahi. Ye aisi chize hai jis ke ek mangne se uske piche hazaar khair khud chal kar ati hai.
ye wo chizen hai jo aapko duniya ki haqiqat samajhne aur sahi faisle lene me madad karti hai,
Ye wo alfaz hai jo Allah ke wali aur Nek log aksar apni duaon me manga karte the.
Kyu ke;

In chizon ki Dua mangna na sirf behtar hai, balke ye behtareen hai.
Iski wajah ye hai ke jab aap "Duniya" mangte hai, toh aap sirf ek khatm hone wali temporary cheez mang rahe hote hai, lekin jab aap Hidayat, Hikmat aur Tawfiq mangte hai, toh aap duniya aur akhirat dono ko sanwarne ki chabi mang rahe hote hai.

Agar aap Allah se sirf "Maal" (paisa) mangte hai, toh ho sakta hai wo paisa aapko mil jaye magar aapko usey istemal karne ki aqal na ho, aur wo paisa aapke liye azab ban jaye, aur khatm bhi hojay. Lekin agar aap Hikmat mangte hai, toh Allah aapko wo samajh deta hai ke kam paise me bhi barkat kaise layeñ aur mushkilat se kaise nikalna hai.

Duniya mangne se aapko "Samaan" (luxury) mil sakta hai, magar sukoon nahi. Lekin Tawakkul aur Yaqeen mangne se aapko wo sukoon milta hai jo badshahon ke paas bhi nahi hota. Jab aapka tawakkul mazboot hota hai, toh aap har haal me muskurate hai kyuke aapko pata hai ke Allah behtar karega.

Jab aap Allah se Hidayat aur Hikmat mangte hai, toh Allah khush hota hai ke Mera banda Mujh se wo cheez mang raha hai jo hamesha rehne wali hai. Aur yaad rakhe, jo Allah se Deen mangta hai, Allah uski Duniya khud-ba-khud sanwar deta hai.

"Ya Allah!
Hame apni barhaq Hidayat se nawaaz aur Hamare dil me wo Hikmat utaar de jo mujhe sahi aur galat ka farq dikha de.
Hamare iradon me wo Tawfiq bhar de ke mera har qadam Teri raza ki taraf uthe, aur mujhe wo Baseerat ata kar ke main har mushkil ke peeche Teri gehrai aur hikmat ko dekh saku.
Ae mere Rabb, mere naseeb me wo Tawakkul likh de ke mai dunya ki fikar se be-niyaz ho jau, aur mere Emaan ko wo Sabit aur Yaqeen ata kar ke ye kabhi na dagmagaye.
Hame Afiyah ke saath Ikhlas wali zindagi aur Husn-ul-Khatimah naseeb farma.
"Ya Allah, Hame Emaan aur Hidayat, Hikmat aur Tawfiq ata farma; Hamare Tawakkul aur Yaqeen pukhta kar de, aur mujhe dunya o akhirat ki Afiyat naseeb farma."
Ameen ya Rabbul Alameen♡

Things that blocks the Dua, and Ibadat (Namaz, tasbeh etc)

Never do these things...

Dua ki qabooliyat me rukawat banne wali chize dar-asal hamare aur Allah ke darmiyan ek "parda" ban jati hai. Jis se ibadat aur Namaz aur tasbeh aur Roze sab zaya (waste) chale jati hai.

Haram Rizq, jo ke sab se badi wajah hai (jaisa ke Hadees me hai ke ek shakhs lambi dua karta hai magar uska khana, peena aur libas haram ka hai, toh uski dua kaise qabool ho?)

1. Jaldbazi Karna (Hastiness):

Nabi-e-Kareem (ﷺ) ne farmaya: "Bande ki dua qabool hoti hai jab tak wo jaldbazi na kare."
Logo ne pucha jaldbazi kya hai?
Aap ne farmaya: "Ye kehna ke "Maine dua ki magar wo qabool nahi hui" aur phir banda mayoos ho kar dua chhor de."
"Allah ke faisle aur hikmat par yaqeen rakhe, wo sahi waqt par nawazta hai.

2. Dua Me Hadd se Guzarna:

Aisi chize mangna jo fitrati taur par namumkin ho ya Allah ke qanoon ke khilaf ho.
Maslan: "Ya Allah mujhe nabi bana de"
(jabke nabuwat ka silsila khatam ho chuka hai).

3. Behayi:

Behayi karna rohani taur par insan aur Allah ke darmiyan bohot badi rukaawat banta hai.
Islam me "Haya" ko Emaan ka ek hissa kaha gaya hai.

Aksar ye samjha jata hai ke haya ya parda sirf auraton ke liye hai, magar Islam me Behayi mard aur aurat dono ke liye barabar gunah aur rohani nuqsan ka baais hai. Mard ki behayi uski mardangi aur uske Emaan, dono ko kamzor kar deti hai.
Behayi sirf ye bhi nahi ke Aurat aur mard ke bich ho.
Behayi aurat-aurat ke bich ya mard-mard ke bich bhi hoti hai.
Jaha Aurton ke liye parde ka hukm hai, wahi waise hi mard ke liye nazro ki hifazat karne ka bhi hukm hai.
Jaise aurto ka parda hai, Quran me mard ka haya aur parda uski nazro ki hifazat hai.

Mard ke liye behayi ka pehla qadam uski ankhon se shuru hota hai. Quran mein Allah ne auraton se pehle mardoon ko hukm diya: "Momin mardoon se keh do ke apni nazrein nichi rakhein" (Surah An-Nur).
Aaj ke dor me social media par ghair-mahram ko dekhna ya raste chalti auraton par nazar dalna mard ki sab se badi behayi hai. Jab nazar behaya ho jati hai, toh dil se Hikmat ka noor nikal jata hai.

Allah Quran me farmata hai, Parde ke sath sath momin (mard aur aurat) apni sharmgah (private parts-Lower and upper) ki hifazat kare.
(Ek mard aurat se, aur aurat-aurat se, aur mard-mard se)

Huzur-e-Pak (ﷺ) ne farmaya;
Haya aur Emaan dono ek saath munsalik (jude huwe) hai. Jab ek uth jata hai, toh dusra bhi khud ba khud chala jata hai."
(Hadees)
Jab insan behayi me par jata hai, toh uske dil se gunah ka darr khatam hone lagta hai. Jab dil gunah se maila ho jaye, toh duaon me ibadat me namaz me aur roze me wo asar aur tadap (sincerity) khatam ho jati hai. Jisse banda Allah ke bahut dur hojata hai.

Aaj ke daur me social media aur aam zindagi me nazron ki hifazat (Mard aur Aurat) na karna ek aam behayi ban chuki hai. Jab ankh behayi karti hai, toh unhi ankhon se nikalne wale ansoo dua me wo wazan nahi paate. Nazar ki behayi dil ko "sakht" (hard) kar deti hai, aur sakht dil se nikli dua qabooliyat se door rehti hai.

Jab hum Allah se "Hidayat" aur "Hikmat" maangte hai, magar sath hi uske wazay hukum (parda) ko nazar-andaz karte hai. Allah ki na-farmani par israr karna dua ki qabooliyat me parda ban jata hai. Parda insan ko ek rohani "shaffafiyat" (clarity) deta hai jo duaon ko seedha Arsh tak le jati hai.

Jaisa ke humne pehle baat ki ke Hikmat aur Baseerat ek "Noor" hai. Behayi (chahe wo libas ki ho, guftagu ki ho, ya nazron ki) is Noor ko bujha deti hai.
Jab dil me andhera hota hai, to wahan Hikmat nahi rukti.
Choti se choti Behayi insan ko "Duniya" ke qareeb aur "Khuda" se door karti hai. Jabke Haya insan ko dunya ki nazron se chhupa kar Allah ki nazron me qareeb kar dete hai. Aur jo Allah ke qareeb hota hai, uski har dua qabool hoti hai.

Behayi aur Emaan ek parinda hai, agar koi ek udh jaye to dusra bhi khud ba khud udh jata hai.
Jaha emaan nahi waha behayi aam hoti hai.

Aur aj ki sab se badi wajah yahi hai ke hamari dua, namaz, ibadat ki lazzat ham se chin li gayi.
Jaha ek aurat khud parda karna nahi chahti, wahi mard apne nazro ki hafazat karna nahi chahta.
Aur mard chahta hai aurat parda kare aur Aurat chahti hai ke mard nazar na dale. Baaz log jaan bujh kar riyakari (Dikhawa) karte hai.
Aur Allah ke Deen-e-Islam me riyakari shirk hai (Jiski koi maafi nahi).
Aur ye behayi dajjal ke ek fitno me se ek fitna hai.

4. Dil ki Ghaflat (Absent-mindedness):

Jab hum sirf zubaan se alfaz ada karte hai magar hamara dil kahin aur hota hai. Allah ghafil dil se nikli hui dua aur ibadat qabool nahi farmata.
Dua karte waqt ye ehsas zaroori hai ke aap waqayi us Maalik ke samne khade hai jo sab sun raha hai.

5. Amr-bil-Ma'roof aur Nahi-anil-Munkar Chhor Dena:

Ek hadees ka mafhoom hai ke jab log neki ka hukm dena aur burai se rokna chhor dete hai, toh un par aise log musallat kar diye jate hai jo un par raham nahi karte aur zulm karte hai, phir wo dua mangte hai magar unki qabool nahi hoti.

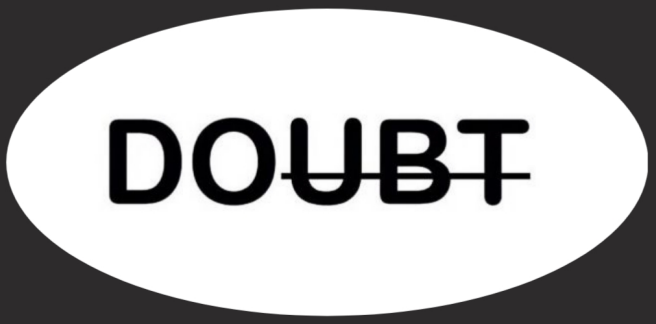
6. Allah ki Na-farmani par Israr (Persistent Sinning):

Insaan jab gunaah kar ke us par magroor (proud) hone lage, Aur usey chhorne ki koshish na karna duaon aur ibadat ke raste me rukaawat banti hai.
Jab insaan kisi gunah ko chord ne ki jagah bahane dhundna shuru kardeta hai, Ya kisi gunah ko karta hai sirf is buniyad par ke, wo kuch log aur khud ko raazi kare. Aise shaks ki Allah ke nazro me koi haisiyat nahi. Aur jab usey wo gunah boj na lagne lage, aur ussey dur jana boj lagne lage, to iska matlab ye hai ki uske dil se emaan nikal liya gaya hai. Jab koi deen ki dawat de usey boj samajhna, ya koi gunah se roke usse keena rakhna. Ye sab emaan na hone ke alaamaat hai.

Huzur-e-Pak ﷺ farmate hai; Momin par ek chota sa gunah bhi aise hai jaise uske sar par pahad rakh diya gaya ho, aur jo gumrah hai uske liye gunah aise hai ke jaise naak par makhi baithi ho aur usne usey udadiya ho.
(Hadees Shareef)

7. Allah par Shak (Doubt in Allah's Power):

Dua mangte waqt agar dil me ye khayal ho ke "Pata nahi ye kaam hoga ya nahi" ya "Shayad ajaye" to ye Emaan ki kamzori hai. Allah farmata hai ke "Mai bande ke gumaan (expectation) ke mutabiq hu, jo mere bare me jaisa gumaan rakhega mai uske liye waise hu."
Hamesha is yaqeen ke saath mangein ke Allah ke liye "Kun" kehna kafi hai.



8. Dusron ka Haqq Maarna (Injustice):

Agar aapne kisi par zulm kiya hai, kisi ka dil dukhaya hai, ya kisi ka haqq (property, paisa, ya izzat) dabaya ya barbad kiya hai, toh us mazloom ki "Aah" aapki duaon ke raste me parda ban jati hai. Dua ki qabooliyat ke liye logon se mafi mangna aur unka haqq lautana bohot zaroori hai.

9. Dua mein "Dil" ka Na Hona (Insincerity):

Kabhi kabhi hum dua ko sirf ek "Routine/formality" samajh kar maangte hai, jaise koi ratti-rattayi (memorized) ibarat parh raha ho. Jab tak dua me Iztiar (be-chaini aur tadap) na ho, wo asar nahi dikhati. Allah us dua ko pasand karta hai jo dil se mehsus ya tadap kar mangi jati ho.

10. Sirf Mushkil me Yaad Karna:

Jo log khush-hali me Allah ko bhool jate hai aur sirf museebat me hath uthate hai, unki duaon mein wo "wazan" nahi hota.
Nabi (ﷺ) ne farmaya: "Jo chahta hai ke mushkil waqt me uski dua qabool ho, usey chahiye ke asani ke waqt (khush-hali me) zyada dua kiya kare."

Bonus Point!

Hazrat Abu Hurairah (R.a) se riwayat hai ke Allah ke Rasool (ﷺ) ne farmaya:
"Banda apne Rab ke sab se zyada qareeb us waqt hota hai jab wo Sajde ki halat me hota hai, pas (is halat me) kasrat se dua kiya karo."
Reference 📚
Muslim Shareef Hadees No. 482
Sunan Abi Dawood shareef Hadees No. 875

Ulama farmate hai ke farz namaz ke sajdon me wahi padhne chahiye jo sunnat se sabit hai (Subhana-Rabbi-al-Aàla), lekin nafli namazon (jise Tahajjud waghera) ke sajdon me insaan apni haajat ke liye khoob dua kar sakta hai.